were simply shot down at the place by the nara bush where the owner found their tracks and meted out the death sentence. If the captain takes notice of such an occurrence at all, he never takes the side of the slain man. 222 423 628

[198] For the preparation of the nara I found that the Hottentots in the Waluis Bay region possessed bone knives made from the ribs or the lower leg bone of cattle. The word for such a bone knife, */ā·ros (3, f) seems to me to mean "the little sharp one" (/ā - to be sharp, -ro, dimin., -s, personal suff., fem.). [Picture. Ornamented Bone Knives of the Topnaars, about 1/2 natural size.] 252 412

The fruit is cut in half with these knives, and in times of abundance, eaten raw. The insides, which can easily be separated from the rind when the fruit is ripe, fall naturally into five double sections, have a pale reddish-yellow color and are saturated with a cool sweet juice, which in taste and aroma, is not unlike a thin vanilla-flavored egg drink. But a single fruit suffices to produce on the tongue and gums of the novice an unpleasant feeling of soreness. 262

The nara achieves its greatest importance as a national dish when it is preserved and stored in the huts for provisions. The peeled fruit is cut into pieces the size of walnuts. The ripe fruits are cooked with a little fat, the unripe with a little water as well and stirred to a pap with a whisk of the most primitive kind, *dōdi·b (also called !no/bo·s). Then the hot mass is poured into a sieve, a grass basket, *gabiras, which is shaken up and down by its strong handle until the sulphur-yellow or brownish-yellow pap has strained through. This is poured out on a dune, after a slightly slanted bed has been smoothed out for it. After one or two days, the mass has solidified to a dark-brown flat cake, heavily encrusted with sand at the bottom. [Plate IX, Nara Dune in the Kuiseb River. Salt Crusts in the Namib behind Waluis Bay.] [199] Such a nara cake, *≠goa/g(a)a·ribeb, is about 1/2 meter wide and 3/4 of a meter long and 3 millimeters thick, flexible, kneadable, tough, shining with dark streaks when cut, brownish-yellow and frayed when broken. It has the spicy smell of fresh pumpernickel and leaves a greasy sheen on the fingers. When I was first shown the cake, I watched the old torn dirty rag expectantly as it was being unwrapped and in which I expected to see the delicacy, until I realized that it was the cake itself that was being handled. It tastes better than it looks: sweet, powerful and aromatic; it dissolves slowly in the mouth. 251 262 [415]

1: Schultze--22A N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

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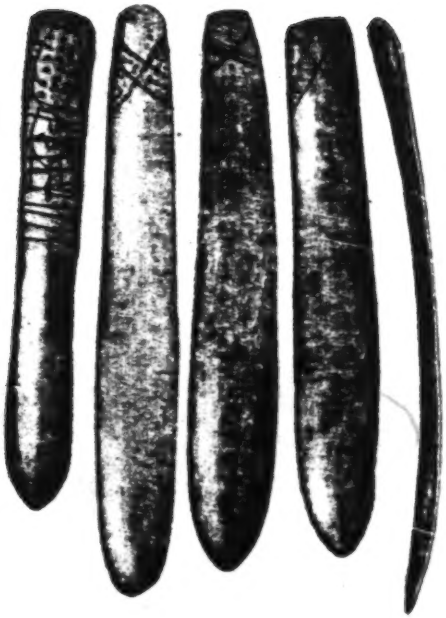

Ornamented Bone Knives of the Topnaars,
about 1/2 natural size.

252 262 415 137 [Picture. Basket Sieve of the Topnaars, 1/3 natural size. Nara Whisk, 1/5 natural size. Nara Cake, 1/4 natural size.]

Each fruit contains about 250 seeds. They remain in the sieve, are spread out to dry and loaded into sacks. The soft inside of the kernel can be bitten out of the shell and is just as tasty as it is nourishing. Most of the seeds are crushed along with the shells, in a large strong wooden cup, to a brown mass that is like coarse meal. [200] This is formed into bite-size pieces by hand and eaten without anything else added.

[324 171] The cup for mashing ʰhaĭ-os (the one depicted here, was carved from the wood of the ana tree [Acacia albida Del.] by a Hottentot) resembles the wooden vessel in which the Boers and the Bastards crush wheat and perhaps stems from it. The pestle, //õ-ab (-arm) comes [412] from the wood of the giraffe acacia [kameeldoorn]. The other Cucurbitaceae (for example, Cucumis, Citrullus and Coccinia) of Namaland are inferior to the nara. Of the gourds, which they call tsaǂma-b, the Hottentots eat only the sweet kind with its meat. 137 252 262 Only the cattle eat the foliage and fruits of the bitter kind, ʰsoʔrobe-tsaǂma-b (Citrullus colocynthis L.). The Bushmen eat its seeds. On the other hand, gourds are decisive for the life of man and beast in large sections of the Kalahari (see above). [Picture. Pestle for nara seeds. 1/3 natural size.]

Of the edible tree fruits, in addition to those of the rasenki bush [Zizyphus mucronatus Willd.] and of the black ebony tree, the "wild fig," /noǂma-s, and the seeds of an Anacardiaceae, a taai bush, (Rhus celastroides Sond, called !a-nas) should be mentioned. We will become acquainted with the fruits of the Grewia flava D.C. (called ǂaũ/s) in the Kalahari.

c) The resourcefulness of the Hottentot in his search for food, must have led him long ago to the discovery that certain ants gather seeds that may also be consumed by humans. Thus large black ants, [222] that are not yet classified, gather the seeds of the Aizoa capensis Thbg. which, enclosed in wing-shaped lamellae, are set fan-shaped in the ribbed fruits. The Hottentots plunder the stores of the ants ("ant food"), roast the seeds in a pan, crush them with stones and eat the meal.

Especially prized are such ant stores that consist exclusively or predominantly of seeds of the Aristida grasses. Such a supply of grass is called tsa-ʔmab. The women boil them with milk to make a porridge.

1: Schultze--238 N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

●412
252

[p.200]

Pestle for nara seeds, 1/3 natural size.

342
412

Cyperus, reed for a mat hut.

Bone needle for sewing mats.
a) side view; b) full view.
2/3 natural size.

old snail refuse heaps along the southern coast from the Cape of Good Hope to Port Nolloth prove this. They no longer make them. But prehistoric time in Namaland is relatively recent; historical information about the Hottentot people dates back only a few centuries. It was, therefore, worthwhile to look for one of those old clay vessels, prehistoric fragments of which I had found buried in the sand along the coast near Port Nolloth, in the huts of the present-day Hottentots. The only one I found, after much vain effort, is pictured here. [Picture. Baked Clay Vessel of the Old Kind. 1/4 natural size.] The clay vessel is called *ǂgoa/asiⁿ/s, i.e. clay pot. Another word for it *ǂkhoe-khoesiⁿ/s, was of interest to me, since it was the only case, in which the old, native tribal designation of the Hottentots (see p. 322)[A] came to my ears.

On the one hand imported European wares have replaced the clay vessels. On the other hand the impoverished Namib nomads [247] have sunk back to the lowest imaginable cultural state in their cooking utensils, since, instead of pots, they put the breastbone of an ostrich, called *//gⁿ/s, on the fire.

2. Stone, as found in nature, today plays a subordinate role in the household of the Hottentots. [Picture. Stone Mill for Hand Use. 1/4 natural size.]

Only one stone utensil is as indispensible today as formerly: the handmill. It consists of two stones, a thin flat stone, */ui aib - always masculine gender) as a base and a round stone*, */uiams (always feminine

> "The gender of the endings of both words is emphasized, because their contrast in this connection is preserved intact and this type of opposites is typical of Hottentot language usage. The flat stone is always masculine because it is angular and slim (it has a large surface area in relation to its mass), while the compact round stone recalls the round thickset forms of the female body and therefore has a feminine ending.
>
> In the neighborhood of Kulub there are two watering places next each other, *ǂgⁿanu-b and *ǂgⁿanu-s, each on a slope of a high rise of primary rock. One of the hills is slender with a more pointed crest. This watering place is differentiated sharply from the other

A [i.e., p. 130 of this translation.--Rudyk]

412
324

[247]

Stone mill for hand use. 1/4 natural size.

one by its masculine ending. The name for the other one is the same except it has a feminine ending, since the top of the hill is massive and more gently rounded. 193 196

Whereas in the above case it is the contour, in another case it is the size of the objects compared that determines the choice of the gender ending. Thus the Hottentot words for women's breasts and buttocks are masculine, and the words for the corresponding parts of the male body have a feminine ending because those parts are less well developed.

Thus the Hottentot is always aware of the sensuous origin of his rules for gender.

gender) which is rubbed on the flat rock back and forth in a straight line and at the same time rolled slightly. Roots, pods, coffee beans, buchu herbs, paints for make-up, in short everything used in powder form, is ground on this mill. 412 324

The three cooking stones, !nõ/ti, on which the cooking pot rests, the whetstone, /kxõ-/uis, and the flint, !nõ/hs (not rare at Keetmanshoop) with which they strike sparks on the tinder (usually rotten wood) against an iron handle, are the other three natural stone articles which the Hottentots use. [372]

Neither the sandstone nor limestone of the tablelands nor the gneiss and granite of the mountains of their homeland are suitable for stone work. But locally there is serpentine, the existence of which has been proved (42) in Kaukaustib and on the southern side of the 324 [135] [317]

42. E. Freiherr Stromer von Reichenbach, Die Geologie der deutschen Schutzgebiete in Ostafrika, München and Leipzig, 1896.

Brandberg in Kaokoland and [248] is suspected in other places that are known only to the natives. The Hottentot cuts the serpentine with his knife and makes pipes. He uses as a model for these pipes the ones that can be easily made from the marrow bones of middle-sized mammals and which are used when the stone is not available. This bone pipe, !ha/i-b, is used a great deal. The part where the marrow 324 276

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

by them, although the technological processes involved are dealt with to some extent by Kolb and more fully still by Schultze. But the social side of the industries—forms of work, economic motives, division of labour, and so on—has received hardly any attention at all. It is difficult therefore to give an adequate picture of the industrial activities of the Hottentots. This difficulty is increased by the fact that ever since contact with Europeans was established there has been a gradual substitution of European goods for native products, until at the present time the productive work of the Hottentots, where it is still carried on, has to a considerable extent acquired a new character.

The main economic unit in Hottentot life, as far as one can judge, is the family. Each family not only has its own herds and flocks, thus providing for the greater part of its subsistence, but in a large degree also manufactures the objects required for its domestic purposes. The construction of the huts, the making of whose mats is still an important native craft, has already been described. The other forms of industry may be grouped under the main heads of skin-dressing, netting, pottery, wood-carving, stone- and metal-work.

Before the Europeans came into the country, the skins of domestic animals and game provided the sole material for the clothing of the Hottentots, as well as for a number of other objects. Nowadays, except perhaps in a few remote places, clothing is almost entirely of European pattern and material, but skins are still used for other purposes. Among the Cape Hottentots, it would appear from Kolb's account,[1] the preparation of skins was mainly the work of the men. Skins used for making clothing, karosses, etc., were dressed by the craftsman repeatedly rubbing into the fleshy side as much fat as possible, and then beating them hard with the kirri, until they became quite tough and smooth; or they were alternately rubbed with cowdung and fat, and then carefully dried in the sun. They were then sewn together with sinews, generally taken from the back of an ox, the pointed leg-bone of a bird being used as an awl. Ox hides were either used for lining the hut, or cut into thongs with which objects were bound on the backs of pack-oxen. To loosen the hair the fresh skin was sprinkled with ashes and water, then rolled up and exposed for a day or two to the heat of the sun, and after depilation it was rendered supple by being rubbed in with fat. Finally, if required for thongs, it was pegged out on the ground and cut into long strips of about the same width by means of a sharp iron blade.

[1] Op. cit., 119–22.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

over the bosom. The body is then wrapped and sewn up in skins, whose hairy side, strewn with *buchu*, is turned inwards. The face remains free till shortly before burial, when it is covered with a bit of skin which has been set aside and which is now loosely stitched to the others.[1] Biden and Kling add that in these more degenerate days the body may sometimes be sewn up in old bags, if obtainable, and a small amount of salt is placed on its chest, "to prevent it from decomposing."[2] Burial takes place as a rule on the afternoon following the day of death. Till then the corpse is left alone lying on the ground skins in the hut, while the relatives, neighbours, and friends spend the whole night together outside the hut singing.

A suitable spot is selected in the vicinity of the kraal, where a grave is dug in the sand by means of a gemsbok horn and a roughly-made wooden shovel. The grave is about three feet broad and six deep, with a long narrow niche along one side. The body is taken out of the hut through a special opening made for the purpose at the back, and is carried to the grave by the deceased's relatives and friends. Arrived at the graveside, one of the women, according to Biden and Kling, is appointed to approach the body and ask a relative whether the deceased gave drink to others when he was alive, i.e. whether he was a good person. "Whereupon all the women reply 'da' (yes), and the deceased is praised even if there is no cause why he should be praised. All the women arise and walk towards the grave and sprinkle *buchu*-leaves on the body."[3] The body is then lowered into the grave by means of riems, and two men climb in after it to push it into the niche. According to Schultze, it is laid here flat on its back, with the grave itself on the right hand side and the head facing west.[4] Biden and Kling, and several of the older writers, state however that it is placed in a squatting position, with the head always facing east. This certainly seems to have been the posture desired in earlier times.[5]

The niche is closed in with thick bushes or with twigs and stones which cover the whole floor of the grave. Large flat stones are next placed over these in such a way that no ground can fall upon the body. The grave is then filled in, everybody present picking up handfuls of earth and sand which they throw in. Finally a mound of stones is heaped up over the covered grave, the customary explanation being that this prevents wild animals from getting at the corpse. These mounds are often raised very high. A big stone, planted upright

[1] Schultze, op. cit., 316. [2] Op. cit., 223.
[3] Op. cit., 223–4. [4] Loc. cit.
[5] Biden and Kling, loc. cit.; Hahn, *Tsuni-||Goam*, 65.

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

764 which is placed in front of the dead man's house. In the old days they wailed and
[177] writhed in lamentation. Nowadays they sing hymns. In Berseba where a man died late in the afternoon, hymns were sung right through the night and all the morning until the burial by the missionary took place. Meantime the man's relatives slaughter animals according to their means, and collect the blood separately into one or more pots. The entrails are collected in other pots, and the meat in yet others; all the different families
[278] who are taking part providing pots. The blood is heated to boiling point, and the herb called //gànab is mixed in with it. A chopper, *!ôp*, which has been heated red hot is
[412] then stirred round in it to make the steam rise. The immediate relatives of the man[a]—men, women, and children — collect round the pots and cover their heads with their skins
[302] so that they perspire (*ausẹn*). Then an old man, who is related neither to the man nor to the woman, takes potblack and makes a line on the stomach of each person — "to prevent their getting pains from eating the food", says !Amatis. The sweating is done in the dead person's hut, and so is the putting on of the black line and the eating. The relatives eat only of the flesh, other members of the kraal eating the entrails, while the blood can be used only by the officiating person and others of like age. In Berseba I was told that the line on the stomach was made with the blood, not with the potblack. Some informers say the sweating is done in the hut, others say outside. Unfortunately in the cases which I witnessed myself the people were too badly off to have meat at all, and there was simply
[593] coffee drinking. The widow takes no part in these rites at all. "She doesn't belong to the man's family", one informant said indignantly when I asked.

768 How long the widow remained !nau, I do not know. One informant says, "Even to this day, after the death of a husband, or child, a woman won't use cold water for a few days". But the cleansing is often done immediately after the burial. Formerly, according to Gottlief and others, it was done sometime after the burial when the hut had been rebuilt in another spot. Other remarks show that even now some time may elapse between the burial and the cleansing, for another informant tells me that if a widow were obliged for some reason to go from the shore in Walfish Bay to an inland settlement, she would
[784] on no account take the path through the valuable !naras plants, but would go by the desert path where no vegetation of any sort is to be found.

During the interval, whether it be long or short, the widow must not touch uncooked meat or cold water, go among the cattle, or handle the pots. She is tended by one or more elderly widows, not relatives of either man or wife, who take her through the purification rites when the time comes. First she is cleaned from head to foot with ≠houp
[278] or, on the Orange River, with a brew made from a species of euphorbia, or, in Walfish

[a] None of the woman's relatives take part in this ceremony.

415 The earthen pots made of clay and burnt by the women,
177 which belonged to the furniture of a fully equipped house in earlier days, have long since given way to the metal pots of the trader. The paint-box, or rather "vanity bag," however, has been preserved. It consists of a small tortoise-shell of which the opening at the back as well as the two openings at the sides are closed with resin, so that a vessel with only one opening, namely that for the head, remains.
[302] In this receptacle they preserve the buchu-powder comprising a mixture of various powdered aromatic shrubs, with which they powder their bodies, in order to remove the smell of perspiration. Men very seldom indulge in the use of this powder. The "box" is suspended by a little leather strap from the framework of the hut—and this is where all their other trifles are kept—or it is worn round the necks of the women for decorative purposes. For conveying their drinking water they used ostrich egg shells in former days, which, however, have long since been replaced by tin cans, buckets and paraffin-tins. Up to the present day they still manufacture the wooden spoons used for dishing up food. For eating purposes, however, the tin spoon has been adopted. It not seldom happens that quite a number of people in want of sufficient spoons use one and the same in turn passing it from hand to hand.

415 The "fat-box" must also be mentioned. It was as long
302 as a man's finger and consisted of the central part of a clean horn, both ends of which had been cut off and then closed by means of pieces of ox-hide. In this box they had the reddish ointment which was applied to those parts of the face that got chapped during cold weather. The women and girls also applied this ointment to their faces on other occasions.

412 As recently as 50 years ago stone knives were still in use,
276 but have been displaced by bought knives. The old tobacco
411 pipe consisting of a hollow bone or artistically carved out of serpentine stone is becoming more and more rare. The club
177 is still being manufactured, and a short stick furnished with the tuft of a jackal's tail is still, as it used to be in by-gone days, the distinctive sign of a prominent man or youth, who wards off the flies and wipes off the sweat with it. Altogether the Nama are adepts at manufacturing a variety of useful utensils, but do not like the idea of having more furniture than is absolutely necessary.

463 3. As the principle of distribution of labour could scarcely be expected to obtain in this once nomadic tribe, everyone makes for himself what his household requires. They make
283 cunning cords from the fibres of different shrubs, which are used in making the matwork for their houses, and also thin
326 but strong strings which the hunters require for their snares.
177 The art of manufacturing bracelets and arrow-points from
000 copper and iron had been learnt from the Bergdama. Baskets

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XXV.

Arts and Crafts.

You might as well look for jewels in a sty as for arts in this degraded people. Since however they wear skins sewn together with the needle, they cannot be absolutely said to be without arts and crafts. Their needles are of iron (for they have mines and, as I guess, very rich ones) or of ivory, and for thread they use the sinews of animals. They shave their hair skilfully with sharp razors, whence it follows that they are acquainted not only with the tailor's and the barber's craft, but also with that of the smith.

Hence they are provoked to a certain flattering conceit of themselves, although in truth they are rude creatures with no tincture of any arts except the humblest. Thus one of their chiefs gazing at a watch, and instructed by the owner in the use of it, said: "Why should not the Hottentots also make ones as good?" Some manufacture and play a musical instrument with the appearance and function of a flute [53]). Some pretend to the use of magic and would have it that they can catch fish by playing on the flute [54]).

CHAP. XXVI.

Their medical practices.

It is claimed that the human race has learned many methods of healing from the brute creation: for instance, emetics from dogs; from the ibis, an Egyptian bird, the use of the clyster; from the hippopotamus, common in these parts, phlebotomy; from goats, the excellence of dittany; from swallows that of chelidony; from snakes of fennel; from toads of the narrow-leaved plantain; from the weasel of rue; from the stork of wild marjoram; from boars of ivy; from stags of the artichoke; for it is true that nature is the teacher of all these. Why, then, should we be surprised if these peoples, brutish though they be, have some method of healing? Like Podalirius and Machaon in the Trojan war who did not so much apply their remedies in pestilence or in every sort of disease, but were accustomed especially to treat wounds, as Celsus says. Thus suction and anointing are the chief, nay, the only remedies of the Hottentots, for all they fear is

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53) This may possibly refer to the reed pipes of the Hottentots, already described by Dapper. See above, p. 35.

54) I can find no confirmation for this statement.

[See 8: Dapper, this File, cat. 116, p. 35, - Analyst]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

and on no other ground and for no other reason, as it seems to me, than that they may be deprived of the opportunity of running away, or spending the night abroad, or wandering farther than is right from the hut, by being hampered with this weight of bonds, as if wearing greaves.[24a]) For the women have an unfailing curiosity, the satisfaction of which is with careful foresight baulked by these shackles.

Whenever the women go abroad for exercise or to get food, they carry upon their backs a knapsack, bag, or wallet, sometimes with a baby sitting in it; and, looking hither and thither, they collect anything they can, either by extortion from those they meet upon their way, or by digging in the fields with a lever three feet long made of iron, or sometimes of wood with a pointed spike at the tip.

Among the Magosi[25]) parents allow their daughters to have sexual intercourse with strangers. This promiscuous cheapening of their person is regarded as polite, and complete shamelessness (I beg pardon of chaste and delicate eyes and ears) is called good manners. But the price of the sin must be paid, which is some brooch or ornament for hand or finger made of brass or iron, or nine or ten glass beads, or other like womanish toys or gauds; and they must likewise exercise care not to practise their wanton sports in presence of the parents, nor utter shameful, coarse or obscene words, nor pass the bounds of modesty and respect. How ill the parents brook any such offence and how weightily they view such faults may be judged from their grim, averted looks, their frowning brows, their scrupulously guarded ears, and precipitate retreat. For though they have much family affection and are passionately devoted to their children, they are filled with shame at such faults and shrink away from them.[26]) You would not easily find anywhere in the world parents, who without the least wish to make a profit out of them, have a deeper love and respect for their children. No money, no price will tempt them to sell them into slavery to strangers.[27]) Freemen despise the price of servitude.

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in Godée-Molsbergen, *op. cit.*, iii, 64). The verbal embroidery is all G.'s.—The custom to which reference is made here is probably that known to the AmaXhosa as *ukumetsha*, a form of unconsummated sexual intercourse practised by unmarried boys and girls (Soga, *The Ama-Xosa*, 113 ff.).

27) "It would be impossible to obtain slaves here, for they will not for anything in the world dispose of their children or any of their relations, having an outstanding love and regard for one another" (Godée-Molsbergen, *op. cit.*, 65).

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

Note :

These terms are used : (i) in conversation with third parties ; (ii) when a younger member of the family addresses an older one. (iii) When the older person addresses a younger one in the family, the personal name is used by that elder person. The practice in (ii) seems to be falling into disuse, to the great sorrow of my informants. On account of the method used here, the lists are not so full as they should be, e.g. the children of the mother's brother, as they do not appear in the genealogies, have not been recorded. The *Nama* family relationships and the terms denoting them have been exhaustively dealt with by Schultze (op. cit. p. 300-303) and by Mrs. Hoernlé (the Social Organisation of the Nama Hottentots, in *American Anthropology*, xxvii, p. 17-23). Cp. also Schapera (op. cit. pp. 230-233). Since our lists do not contain all the possible details, a thorough comparison of the Nama and Korana systems cannot be made here, though it can be said that the two agree with some differences in detail.

There is a further important deduction to make from our genealogical lists in connection with the giving of names. The Nama custom in this respect is well known. The sons take the mother's name, changing its final *-s* into a *-b* to make it masculine and the daughters, the father's name, making the converse change of *-b* into *-s*. Meinhof (op. cit. p. 17) has recorded, from his informant Benjamin Kats, the same exchange of names, without, however, any addition of the *-b* or *-s*. It will be gathered from a perusal of the genealogical tables of the Links Korana, that this practice does not obtain among them. On their being questioned, after the lists had been taken, they professed complete ignorance of the custom.

IMPLEMENTS, ETC.

Stone Artefacts.

Tarakhwedi na !o:kwa !khares thi heib thikha khau |kwa. ||kwa ka ka kje na !kũ, ina !uri ||kae kx^{9}wa ka. saob kx^{9}ai ||nãukwa na |oro ||na:s. !kharedi kx^{9}aysakwa xa takakhwedi dibae. geida khwekwa ikje dība. ||guru |uikwa ida kje di tama. sa:kwa kukje di kwa.

Translation :

The women dig for "uintjes" with the bored-stone and the stick. In the morning they go. They return in the afternoon, in the winter, when the leaves dry off.

11: Maingard Q-5 (1931-1932) 1932
FX13 Hottentot FX13
Korana

412 539 The bored stones were made by the men for the women. Our ancestors made them. We did not make the stone scrapers (or knives). The Bushmen made them.

Note :

412 This text was given, on *Tabab*, *Teteb* and *Iis* being shown a bored stone and some other artefacts from Sheppard Island. The word *!khares* also means a " hammer," a fact which seems to imply that they were put to more uses than the one here indicated. Wikar (G.M. p. 88), speaking of the deep pits for trapping wild animals, has recorded their use as late as 1779. " They have," he writes, " a *kirri* of olive-wood, which is cut into a sharp point, and somewhat about the middle of the *kirri* is a round heavy stone in the centre of which a hole has been bored ; through the weight which the kirri gathers from the round stone " the digging is made easy. Cp. for other uses in South Africa Mrs. Hoernlé, " A note on bored stones among the Bantu " in *Bantu Studies*, v, p. 253-255 ; and also for the Korana, Meinhof, *Die Koranadialekt des Hottentottischen*, p. 14.

411 They did not merely shoot with bows and arrows. *!Kutsi's* mother told him that the men of her generation used to throw (*≠noa*) large stones from one side of the Vaal across the river (which is here 150 yards broad from bank to bank) and hit and kill men or animals on the opposite bank.

Bows and arrows

411 539 *!ka:b sa:kwa di |kwa. ikje !korakwa !ka:b di |kwa tama. ikje |ko:kwa |ga: kha:di |kwa |hurubekwa khama |huru ha. ikje ||kākx²ausakwa torob !na gei kha:di thi ≠a:kwa thikwa ≠noa. ikje !hami!na, |kū:di thi gaokwa thikwa surugub !na !kxo:e. ikje gōab |kwa !hamme.*

Translation :

[857] [224] The Bushmen used poison. The Korana did not use poison. The young boys played with small bows as playthings. The warriors shot in the war with large bows and arrows. In the chase, the springboks and the wildebeest were trapped in the pit. Then they were killed with an assegai.

Informants : *Dɔuli*, *Matiti* and *Kheis*.

[111] I take it that the meaning is that the Korana originally did not use poison. But when the Hottentots had come into contact with the Bushmen, their arrows were poisoned.